



THE VIEW FROM THE BLUFF

FEBRUARY 2019

SISTERS OF CHARITY OF OUR LADY OF MERCY

CHARLESTON, SOUTH CAROLINA

SISTERS OF CHARITY
OF
OUR LADY OF MERCY
Charleston, South Carolina

*Celebrating
190 Years
of Service*
SINCE 1829

"A STORY OF CHARITY + A MISSION OF MERCY"

Throughout this year the Sisters of Charity of Our Lady of Mercy will be celebrating their 190th year of founding!

The View From The Bluff will include historical snapshots much like the Moments in Ministry from previous issues.

1929 at 100 years of founding

Bishop Emmett M. Walsh said, *"The story of the Sisters of Charity of Our Lady of Mercy is a simple narrative of heroism in danger, patient endurance in hardship, perseverance in the face of discouragement, fidelity in small things, and all the while poverty was a daily companion."*

It is a story of generous Christ-like service to the sick and wounded, to the orphan and prisoner, to the poor and distressed, in peace and war, in calamity and pestilence.

It tells of Missionaries....Under their Bishop they taught the negro and white....in grammar schools and high schools, free schools and academies, in city and country, in parish and mission. They have taught and served wherever their Bishops directed."

Bishop England's Sisterhood, 1829-1929, by Sr. Anne Francis Campbell, OLM, pp. 314-315.



From the Archives

Sr. Anne Francis Campbell

Sister M. Peter Sullivan

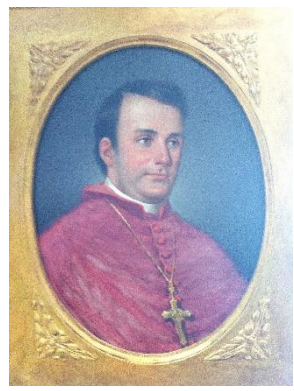
Twenty-one year old Jane Frances Sullivan of Cork, Ireland, was one of four young women selected by Bishop John England as candidates for the Sisters of Our Lady of Mercy during his visit to Ireland in the summer of 1841. She entered the Community in November 1841, five months before the death of Bishop England on

April 11, 1842. There were then thirteen professed Sisters and six novices in the Community whose ministries included a girls' orphanage, the Academy of Our Lady of Mercy, a boarding and day school for girls from middle class families, St. Mary's Free School for girls from poorer families, and, a school for free negro children. The two years following Bishop England's death were difficult ones for the Diocese. Years later, Sister Mary Charles Curtin who entered with Sister Mary Peter, wrote that many of the sisters might have left had it not been for the advice of confessors and the importance of the work.

St. Peter John England	55	Ireland	U. S. America	U. States	Catholic Bishop of Charleston
Rev Andrew Coyle	28	Do	Do	Do	Catholic Priest of S. Carolina
Sabilla M. B. McCarthy	46	Do	Do	Do	Ursuline Nun Charleston
Nora J. England	16	Do	Ireland	Ireland	Students in the Ursuline Convent Charleston. S. C.
Mary Ann Barry	14	Do	Do	Do	
Maria Ann Ireland	30	Do	Do	U. S. America	of the Ursuline Convent Charleston S. C.
Mary J. C. Coleman	30	Do	Do	Do	
Ann Maria Coleman	22	Do	Do	Do	
Margaret J. Conry	23	Do	Do	Do	
Mary Ann Curtin	17	Do	Do	Do	
Amelia M. Shanly	23	Do	Do	Do	
Mary J. C. German	23	Do	Do	Do	
Catherine E. Pignom	22	Do	Do	Do	
Jane Frances Sullivan	21	Do	Do	Do	
Margaret M. J. Daley	26	Do	Do	Do	
Ellen Nugent	30	Do	Do	Do	

John Davis

Ship Passenger List from November 13, 1841, Arrival in Philadelphia from Liverpool.



The situation improved greatly following the arrival of the second Bishop of Charleston, the Most Reverend Ignatius Reynolds, in April 1844. In May Sister Mary Peter and Sister Mary Charles made their first profession of vows. The following year, in April 1845, Sister Mary Peter was elected Assistant Mother Superior to replace Sister Vincent Mahony who was chosen as the Superior of the Community's first branch establishment in Savannah, Georgia. Sister Mary Peter was also assigned to teach in the Academy of Our Lady of Mercy and to have charge of the boarding students. When her term as Assistant Superioress expired in March of 1849, Sister Mary Peter requested not to be considered for

the office again. Presumably she continued to teach in the Academy of Our Lady of Mercy until elected Mother Superior on February 27, 1853.

Shortly after her election Mother Peter and her Council received a request from Father Jeremiah O'Connell, Pastor of the Catholic Church in Columbia, SC, for Sisters to establish boarding and day school for young ladies in the city. With Bishop Reynolds' permission, Mother Peter accepted the invitation. In January 1854 the Community opened the Immaculate Conception Academy in Columbia which they conducted for the next four years. Mother Peter's term in office coincided with the introduction of gas light in Charleston, and, sadly, with the death of Bishop Reynolds on March 6, 1855. On March 1, 1856 Sister M. Paul Harris, then in Columbia, was elected Mother Superior. Sister Mary Peter was chosen to replace her as Assistant Superior and Treasurer in Columbia with the proviso that "if her sight or health became a problem she should acknowledge it and withdraw". Sister Mary Peter declared herself incapable of the offices to which she had been appointed due to her poor sight. Apparently her vision worsened. In 1858 she resigned as sacristan, and, in 1859 requested to be released from her duties in St. Mary's Free School.

The records do not provide much information about Sister Mary Peter during the Civil War. However, there is evidence that she went to Wilmington, NC, with Mother Teresa Barry and two other OLMs to attend the yellow fever patients during an epidemic there in the fall of 1862.

(We had the pleasure of seeing this forenoon the Rev. Dr. Corcoran, of Charleston, who accompanied to this place four of the Sisters of Mercy of that city. (a) Sept. 30, 1862, the Wilmington Journal.)

(Disease and sickness was no stranger to the citizens of North Carolina during the Civil War. Smallpox existed in many neighborhoods all across the state. In September 1862, Wilmington was visited by a severe type of yellow fever. In a two-month span there were more than 1,505 cases reported, with over 450 deaths. Those fleeing Wilmington were turned back by armed guards in New Bern and other towns. There were no trained nurses in the state and very few doctors. A number of Sisters of Mercy from Charleston, South Carolina were sent at the request of the Confederate government, and they performed gallant and heroic work.)



It is also likely that she visited the sick and wounded soldiers in the prison camps and hospitals in Charleston. We do know that she died in Charleston on February 19, 1865, a day after the Confederate forces left the City. She was only 45 years old and is buried in St. Lawrence Cemetery. Let us remember her on the 154th anniversary of her death this February.

The
Wilmington
Journal
Oct. 2, 1862

MAYOR'S OFFICE,
WILMINGTON, N. C., Oct. 1st, 1862.

In behalf of the citizens of the Town of Wilmington, now visited with Yellow Fever, I take this public method of returning thanks to those noble ladies from the "Convent of Our Lady of Mercy," of Charleston, S. C., who have come over to help us in this our day of need, thus proving themselves to be in deed and in truth "Sisters of Mercy."

To them and to the skillful physicians and experienced nurses, who have come to our aid, our thanks are due—more thanks than any mere words can express.

Any assistance that may be required, or any facility that can be extended in any way, I will promptly provide, or at least use all means to do so. I beg that any of the Sisters, Physicians, Nurses, or others in attendance on the sick will, without hesitation, apply to me for any aid that it may be in my power to render them.

JOHN DAWSON, Mayor.





World Cancer Day empowers all of us across the world to show support, raise our collective voice, take personal action and press our governments to do more. World Cancer Day is the only day on the global health calendar where we

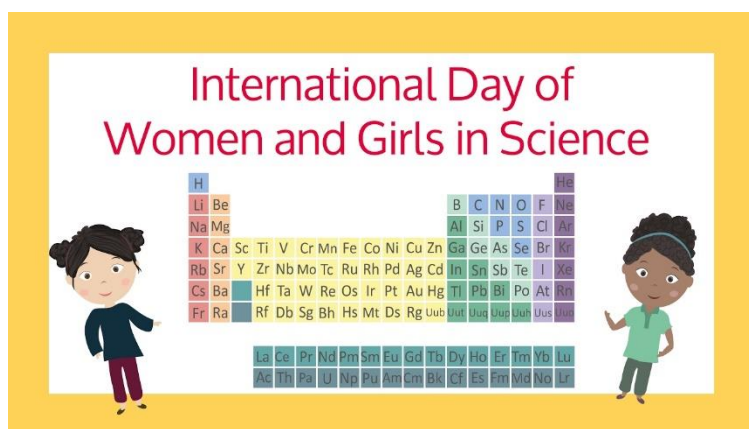
can all unite and rally under the one banner of cancer in a positive and inspiring way. Life-saving cancer diagnosis and treatment should be equal for all – no matter who you are, your level of education, level of income or where you live in the world. By closing the equity gap, we can save millions of lives.

Equity for all--Today many cancers are preventable or can be cured – and more and more people are surviving the disease. However, for some people, the chances of surviving cancer are not getting better. Who you are, your level of education, level of income or where you live in the world, or even in your own country, impacts whether your cancer is diagnosed, treated and cared for in an appropriate and cost effective manner. Equity means each person has the right to access quality essential cancer services on equal terms and is based on need and not on the ability to pay. Low- to middle-income countries-- Patients living in low- to middle- income countries whose cancer may be curable otherwise, often suffer and die unnecessarily due to a lack of awareness, resources and access to affordable and quality cancer services. In addition, investment in and the existence of quality public health systems and programs are often lacking and, in such settings, many cancers are being diagnosed at a late stage which reduces the chances of timely treatment resulting in poorer outcomes.

Equity in access to cancer services-- Key issues

Fast fact: Approximately 70% of cancer deaths occur in developing countries, which are the most ill-equipped to cope with the cancer burden.

Fast fact: Did you know that 90% of low- to middle- income countries don't have access to radiotherapy – one of the essential tools to treat cancer?



Science and gender equality are both vital for the achievement of the internationally agreed development goals, including the [2030 Agenda for Sustainable Development](#). Over the past 15 years, the global community has made a lot of effort in inspiring and engaging women and girls in science. Unfortunately, women and girls continued to be excluded from participating fully in science. According to a study conducted in 14 countries, the probability for female students of graduating with a Bachelor's degree, Master's degree and Doctor's

degree in science-related field are 18%, 8% and 2% respectively, while the percentages of male students are 37%, 18% and 6%.

In order to achieve full and equal access to and participation in science for women and girls, and further achieve gender equality and the empowerment of women and girls, the United Nations General Assembly adopted [resolution A/RES/70/212](#) declaring 11 February as the [International Day of Women and Girls in Science](#).



Radio is the mass medium reaching the widest audience in the world. It is also recognized as a powerful communication tool and a low cost medium. Radio is specifically suited to reach remote communities and vulnerable people: the illiterate, the disabled, women, youth and the poor, while offering a platform to intervene in the public debate, irrespective of people's educational level. Furthermore, radio has a strong and specific role in emergency communication and disaster relief.

There is also a changing face to radio services, which in the present times of media convergence, are taking up new technological forms, such as broadband, mobiles and tablets.

Radio is still the most dynamic, reactive and engaging medium there is, adapting to 21st century changes and offering new ways to interact and participate. Where social media and audience fragmentation can put us in media bubbles of like-minded people, radio is uniquely positioned to bring communities together and foster positive dialogue for change. By listening to its audiences and responding to their needs, radio provides the diversity of views and voices needed to address the challenges we all face.

2019 Theme: Dialogue, Tolerance and Peace

Broadcasts that provide a platform for dialogue and democratic debate over issues, such as migration or violence against women, can help to raise awareness among listeners and inspire understanding for new perspectives in paving the way for positive action. Radio programming can also build tolerance and surpass the differences separating groups by uniting them under common goals and causes, like ensuring education for one's children or addressing local health concerns. Let's celebrate the impact of radio in pursuing of a more peaceful and tolerant world.



FEBRUARY 20

Social justice is an underlying principle for peaceful and prosperous coexistence within and among nations. We uphold the principles of social justice when we promote gender equality or the rights of indigenous peoples and migrants. We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability.

For the United Nations, the pursuit of social justice for all is at the core of our global mission to promote development and human dignity. The adoption by the International Labour Organization of the Declaration on Social Justice for a Fair Globalization is just one recent example of the UN

system's commitment to social justice. The Declaration focuses on guaranteeing fair outcomes for all through employment, social protection, social dialogue, and fundamental principles and rights at work.

Most migration today is linked directly or indirectly to the search for decent work opportunities. Even if employment is not the primary driver, it usually features in the migration process at some point. There are an estimated 258 million international migrants. The ILO estimates that there are roughly 150 million migrant workers. Among migrant workers, 56 percent are men and 44 percent are women. Migrant workers account for 4.4 percent of all workers and have higher labor force participation rates than non-migrants globally (73 percent and 64 percent respectively).



International Mother Language day 2019 theme is: "Indigenous languages matter for development, peace building and reconciliation".

Languages, with their complex implications for identity, communication, social integration, education and development, are of strategic importance for people and planet. Yet, due to globalization processes, they are increasingly under threat, or disappearing altogether. When languages fade, so does the world's rich tapestry of cultural diversity. Opportunities, traditions, memory, unique modes of thinking and expression — valuable resources for ensuring a better future — are also lost.

At least 43% of the estimated 6000 languages spoken in the world are



Educating From The Beginning St. Mary's Free School for Girls & the Academy of Our Lady of Mercy

January 1830 The OLM Community opened a school for girls in their #11 Friend Street (now Legare Street). A small rented house near the wooden Cathedral. Six students.

Spring 1831 Bishop England rented a larger house for the OLM Community. The Sisters took in a few boarders and also orphans. The Sisters will henceforth have boarders and other paying students as sources of income to pay for free students and orphans.

1834 Fr. Andrew Byrne rented a still larger house for the OLM Community and its charges on Beaufain Street, one door west of Coming. The Sisters were here as was the Academy until 1841 when they all moved to the new building on Queen Street.

Fall 1839 St. Mary's Free School established for the elementary education of girls from families who could not afford to pay for the education in the Academy. Orphans attended St. Mary's Free School from the Fall of 1839 thru the latter part of 1848. In November 1848, the orphan girls were educated in the orphanage. St. Mary's Free School for girls existed until the last graduating class, June 1906, George Street. With that class the school was permanently discontinued. The girls who would continue their education would attend the parochial schools.

1840 "The objects of this congregation (OLM) are first, the education of female children whose parents means are moderate; for which purpose they have accommodations for boarders and day students who receive a solid and extensive plain English education. Second, the instruction of poor and neglected female children, gratuitously. Third, the care of destitute orphans who may be supported by the alms of the public. Fourth, the care of a hospital for the destitute sick. Fifth, the solace of the poor sick in their dwellings. Sixth, generally such other works of mercy as may be designated by the bishop." (Metropolitan Catholic Almanac, 1840)

1840-1841 The building which Bishop England had built for them on Queen Street functioned as the Motherhouse, Academy of Our Lady of Mercy, and girls orphanage.

1840-1846 Number of girls in St. Mary's Free School—30

November 1848 Orphans separated from St. Mary's Free School and educated in the orphanage on Queen Street.

1851-1856 Number of students in St. Mary's Free School—60

September 1857 St. Mary's Free School for Girls moved to 65 Society Street (former Charleston Philharmonic Society building). School stays there until 1860.

1860 St. Paul, a new parish, acquires the building at 65 Society for its parish church.

September 2, 1861 St. Mary's Free School opens in new building on Queen Street. Cost \$9,000. The school building is the one built for a boy's orphanage, south east corner Queen/Legare Streets.

December 11, 1861 Fire destroyed St. Mary's Free School. Total loss. The Motherhouse of the OLM community with the orphans after the fire was temporarily located at the corner of King and Vanderhorst Streets.

September 1863 some of the OLM Sisters and girls move to Sumter for safety.

November 1863-1865 Sisters are located at 32-34 Rutledge Avenue.

1865-1869 No mention of St. Mary's Free School for girls.

September 1866 OLM community moves convent from Rutledge Avenue to Logan/Queen Streets and there re-open the Academy of Our Lady of Mercy.

March 1870 The OLM Sisters purchase the Alston House, 51 Meeting Street and move the Academy there.

September 1870 OLMs reopen St. Mary's Free School for girls for Catholic poor children of the city on 120-130 Queen Street which is OLM property.

Fall 1873 St. Mary's Free School moved from Queen/Logan Street to 65 Society Street once again. St. Paul's parish closed in 1869.

1878-1882 Number of pupils on Society Street = 200

1883-1886 Number of pupils =250

August 31, 1886 St. Mary's Free School, Society Street, damaged by earthquake. School moved to 54 George Street for 1887/1888 session. There until last day of the school, June 1906.

1887-1890 Number of Students = 250

1891-1895 Eight teachers and 250-280 students

1896 Seven teachers, 250 students

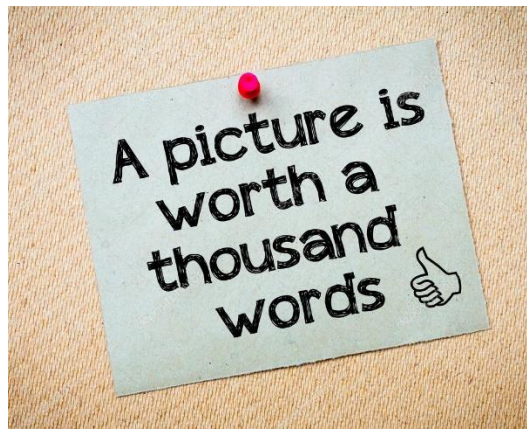
1897 Seven teachers, 150 students

1898-1903 150 students, six teachers

1904, 1905 90 students, five teachers

June 1906 Last graduating class on George Street. School Closed. The Our Lady of Mercy Academy on Calhoun Street moved to 54 George Street replacing St. Mary's Free School and remained on George Street until the summer of 1909 when the Academy moved to Legare Street.

June 1930 The Academy of Our Lady of Mercy closed.



OLM Outreach celebrates 20 years of service through the Wellness Center! A celebration was held at the Wellness Center celebrating 20 years of service and 10 years in the new Wellness Center building which offers state of the art dental services and pre-natal care. Sister Mary Joseph is pictured with Ericka Plater, Executive Director and at the podium giving thanks to all who have helped make the Wellness Center a wonderful place! Volunteer dentists, dental students, donors, board members and friends attended the affair.





Arts & Crafts

Wednesdays at 1:30. Come join in!! Completed projects will be given to the elderly and shut-ins.

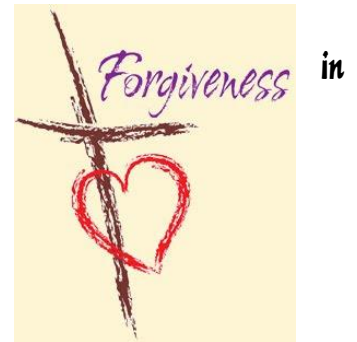


Plaque honoring *Sister Maria Murphy* has been placed in *Maria Hall*.

She entered the OLM Community in 1927 at the age of nineteen and died on May 31, 1985. At St. Francis Xavier Hospital she served as follows:

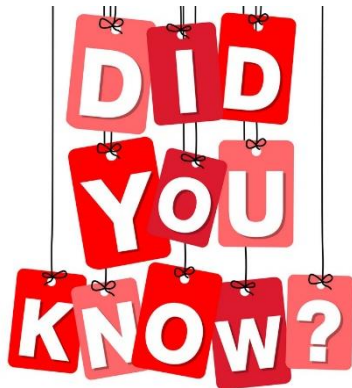
- 1934-36 General Duty Nurse*
- 1937-45 General Duty Nurse, Laboratory, Anesthesia*
- 1945-47 Director of St. Francis Xavier Hospital School of Nursing*

- 1949-70 Administrator of *St. Francis Xavier Hospital* during which time the 1962 and 1970 additions to the hospital were constructed
- 1970-75 Consultant to the Administrator of *St. Francis Xavier Hospital*
- 1975 onward Sister Nurse Visitor to Patients
- Other Service: 1947-48 Nurse at the *Neighborhood House and City Orphanage Charleston*



in

Sister Barbara and Sister Susan from the Cenacle Retreat House in Atlanta will be returning to John England Hall at the Motherhouse to offer a Lenten Program for our Sisters, Partners In Charity Associates and those interested in becoming Associates.



Saturday, March 23, 9:30am

Topic: "Forgiveness and Healing"

Please RSVP to Roseann at 843-795-6083 ext. 300.

We hope to see you on the 23rd!

Contrary to popular belief, the observed federal holiday is actually called "**Washington's Birthday.**" Neither Congress nor the President has ever stipulated that the name of the holiday observed as Washington's Birthday be changed to Presidents' Day. Additionally, Congress has never declared a national holiday binding in all states and each state decides its own legal holidays. This is why there are some calendar discrepancies when it comes to this holiday.

So how did Washington's Birthday come to be called Presidents' Day? Many calendars list the third Monday of February as Presidents' Day and many U.S. states list the holiday as Presidents' Day. Of course, all of the 3-day retail store sales are called "Presidents' Day" sales and this vernacular has also been influential in how we reference the holiday.

